



"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY."

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VOL. XI.

THE SOCIAL GLASS.

As mighty rivers spring from little rills,
So from small errors flow the greatest ills.

Charles Churchill had genius—fortune had opened to him a liberal hand; he was independent of the world, so far as wealth could render him independent—but besides this he possessed a kind, amiable temper, that endeared him to every one. He was an old school-mate—for years together the arbiter of our little disputes, the repository of our secrets, the friend and confidant of all parties. There was a sense of honour, of scrupulous delicacy of moral rectitude about him, that elevated him in the opinion of his fellows, far above the common level—and the good old school-master, so far from being insensible in his merits, often curbed the outbreakings of disorder in others, by crying—for shame, sir, did you ever see Charles Churchill behave thus?

He finished his education at a distant college, and returned to the village about the time of his majority; a large party was given at old Mr. Churchill's on the occasion, and we all went to it; he was still the same kind, companionable man, as we had known him a boy, and we all rejoiced in the kind fortune that restored to our society so fair an ornament. But one was there who engrossed more attention than our young friend himself—it was a young lady from the city, who had come down to spend the holidays with the family; the daughter of a wealthy merchant, an old friend of the Churchills, and it was even then rumored, that she was intended for the future bride of Charles; and never did I look upon two who in every grace and accomplishment seemed better fitted for each other.

In time a splendid mansion rose in the midst of the clustering beech trees, at the foot of the hill, just below the old mansion house.

It was finished—elegantly finished—the grounds around it tastefully laid out and ornamented with shrubbery. Charles passed the principal part of the following winter in the city; and early in the spring returned with

his bride. It was the same; the beautiful heir of Lushington family. The measure of his happiness seemed full; he had no wish ungratified; no regret to banish.

He used to ride down in the fresh and beautiful spring mornings to the village, to visit his old companions; there was always a smile upon his lips; a flush of health and joy upon his cheek. He talked in raptures of his situation; worshipped his beautiful wife even to idolatry, and if ever he was enthusiastic, it was when he talked of the plans he had formed to make her happy; she seemed the centre round which all the native kindness of his heart clung, the attracting star of every affectionate hope. And never did the softening and refining influence of female worth and virtue show forth more happily than in the blended nobleness and warmth of heart that flowed from all his actions.

The village inn, was in those days the common resort of those who had upon their hands a leisure hour; and Churchill was often to be seen among those who gathered to the jovial circle in the shade of the venerable willow that spread over the green; and the social glass mingled with the entertaining tale and the enlivening joke. Charles was generous; his wealth gave him both the time and the means to indulge freely in whatever afforded him satisfaction; and his fondness for intercourse with society of which he was the idol, led him more and more frequently to while away his afternoons in this manner.

But I saw no danger then; and I remember an emotion of surprise came over me, when one day an old white haired man said to him in my hearing—"Beware, young man, of the social glass." This was a quarter of a century ago.

Some twenty years afterwards, the traveller who paused in the quiet village, saw an enfeebled tottering man, old in wretchedness, but not in years; in rags and intoxication; hanging about the bar rooms and soliciting liquor of all who came in; he would scarcely believe, if he had ever before seen Charles Churchill, that that was him; but a faint and meagre resemblance of what he was remain-

ed; yet it was the same original whose picture is drawn above.

The social glass had been his ruin; he tasted it first merely in compliment to his associates, to avoid singularity; the habit gradually coiled round him, and he was completely in its power before he or his friends were aware of it; he strove against it awhile, but he had been awakened to his danger too late; the disease was more powerful than he; it conquered; and he finally gave himself to it a subdued and unresisting victim.

He had many friends who looked upon the first symptoms of his approaching ruin with heavy hearts; but it was in the bosom of his young and amiable family that the wound sunk deepest. His wife watched the progress of his error with all the anxiety of love, which forgets its own fortunes in solicitude for those of the beloved one; she strove day by day to win him back from the paths of folly to herself; all the allurements of a quiet home, the soft blandishments of affection, the claims of an infant family, were spread before him; he was warned with tenderness, of the inevitable issue of the course he was pursuing. Poor Charles! he seemed sensible of it all; he wept; he promised amendment; and—returned to the social glass.

He went down the loathsome journey of degradation and ruin, step by step. The loss of health was the first consequence; imbecility of intellect followed; the waste and mismanagement of property ensued. His tranquillity of mind was destroyed; the native kindness of his temper vanished; and deep despair, and all the bitterness of temper that springs from the wreck of peace, filled his mind. His house was turned into a place of mourning. And a broken hearted wife, and neglected children filled up the melancholy picture of the drunkard's home.

His fine estate fell into ruin like his mind; heavy claims were raised against him in various quarters; many were supposed to be of doubtful character; but there are mid-day plunderers always ready to take advantage of misfortune; as well as midnight robbers, who trespass on the lonely traveller. A few years were sufficient to wrap his concerns in inexplicable chaos, out of which nothing was ever extricated for his benefit.

The innocent partners in his fall, were spared, however the worst trial; a fatal fever invaded the settlement, and Julia Churchill, and her three children were among its victims. They were all buried together in a retired corner of the church-yard. It was on a beautiful day, and Charles stood, almost a maniac by the graves of his household.—Yet there was a flash of his early power

playing then upon his brow. I remember when the coffins were lowered down, and he took a last look at all—all that he had lost; he turned and pointed to the spot—"My last staff," said he, "is broken; the social glass has cursed me; I am a miserable man."

But the glass was again in his hand that night. He flew to it now as an antidote to memory and conscience. All went. He no longer raised a hand to stay the wreck of his estate, and his creditors like hungry wolves fell upon it; it failed to satisfy them; he was imprisoned; and when he came back to the village, he had lost all but the image of humanity. Such is the termination of a career upon which thousands recklessly enter; heedless of danger; careless of consequences.

I would have this simple tale speak then, as a voice from the grave of early genius, from the wreck of fortune; from the ruins of peace, and worth, and virtue—I would have it address itself to all ages, and ranks, and conditions—Its lesson is brief, is interesting, is important—Hear it reader! "Remember Charles Churchill, and beware of the Social Glass."—*There is danger in indulgence.*—*Trenton Emporium.*

SANDWICH ISLANDS.

The following letter from the Rev. Mr. Bingham, American Missionary at the Sandwich Islands, to the Secretary of the London Missionary Society, contains information from the Mission up to the 7th of October.

REV. AND DEAR SIR,

Though I had the pleasure of writing you, as recently as June last, some account of the general prosperity of the mission, of the return of Governor Boki, the agreeable reception here, and the honorable conduct of Lord Byron, of his Majesty's frigate *Blonde*, I flatter myself that it would afford you some pleasure to hear from us again, by the hand of one of my brethren, unworthy as I am of your correspondence, which has afforded me no small gratification and encouragement. I deem it the more suitable that some of us should write you somewhat frequently, because I consider your honorable and benevolent Missionary Society, of which you have long been a happy organ and agent, as bearing an important part in the cause of evangelizing this nation, and because the ready pen of our beloved brother Ellis, is not now daily employed in making copious communications to you from the islands, of the continued progress of our work, as would doubtless have been the fact had not a mysterious Providence removed him from the field. How should we rejoice with him, and how would he rejoice with us, were we now permitted to labor together as in time past, and together to behold what the gracious Lord of the harvest appears to be about to do for this people. O that the prayers of the church might rise from every Christian land as a cloud of sweet incense before the throne of God, until he

should grant their largest desires respecting this land, and every other land as dreary and hopeless as this once was. Their prayers are doubtless heard in heaven, and angels there rejoice in the progress of divine truth here, and in the very obvious repentance of stout-hearted sinners, who have been far from God, and without hope in the world. As evidence of some desirable progress in the work, I might mention besides, the fact that two have been admitted to the church at Lahaina, and ten others from the different islands have been propounded for admission, after some further instruction and trial, and three more have been, by Mr. Ely, at Kaavaroa, recommended to the fellowship of the church.—The house of worship at this place, which was occupied by Mr. Ellis and ourselves, when he was with us, and which was then sufficient to accommodate our congregation of between 600 or 700 hearers,* will not now accommodate more than one fourth of those who attend, nor perhaps one sixth of those who would attend if they could find admittance. The last two Sabbaths the house has been filled to overflowing, an hour before the known regular hour of service. Last Sabbath most of the chiefs were excluded by the scholars, who had gone in early to secure a place. The area of the enclosure about that end of the house in which the pulpit is situated, and which is three times as large as the area within the house, was also crowded mostly by those who are organized in schools under native teachers, partly by chiefs, and partly by people who have just began to attend the preaching, and who came four miles for that purpose: they sat on the ground which had been overspread with rushes for the purpose, and arose and stood silent during the prayer. I think the estimation would be within bounds to say there were at least 700 souls within the house, and 2,000 assembled without. I removed entirely the two sashes of the pulpit window, and endeavored to make all hear while I preached Jesus and his great salvation. I addressed them in the morning from the king of Babylon's ascription of praise to the Most High, Dan. iv. 37; and in the afternoon from Matt. xiv. 14. "Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick."

I have attempted to-day to get a register of the schools in this village, (Honoruru) principally under the instruction of native teachers, of whom there are about 40; the number of learners in the schools, as I have taken them, amounts to 1851, exclusive of two or three schools which I have not yet numbered. While passing through and around the village in making the register, I was struck with the change in its aspect from what it has been; not a native appeared improperly employed, and so far as appears, games of chance, dancing, and every sort of sport, and to a great extent, drunkenness seems to have given place to the *palapala*.

The very much impaired and precarious health of Karaimoku, our most efficient patron, who has recently undertaken to erect a large stone chapel, and on whom the cause of national reformation seems so much to depend, gives us very great and constantly increasing solicitude. Even now a rumor of war is whispered from Tauai, and Governor Boki and his wife, and Kekuanaoa, whom you

* Occasionally a larger number assembled in and about the house.

have seen in England, have recently repaired to that island to correct the disorder, and to bring away the commander of the fort, who was placed there by Katalaia, and who has given out some threats, and made some preparations to resist the good old governor, Kaikioeva, who is most decidedly in favor of the young king, and of the cause of the gospel. We hope, in the counsels of divine wisdom and mercy, that this slight alarm will speedily be hushed, and that Karaimoku will be spared till he shall see the gospel, with its highest influence, cordially embraced and firmly established in every district throughout the islands.

We feel the need of more laborers, and shall look with solicitude for the return of brother Ellis, and the arrival of his appointed associate, the Rev. Mr. Pitman. We have now but one Missionary, with a native assistant Missionary at Kaavaroa, one with a native assistant at Waiakea for all the eastern side of Hawaii, one on Maui, assisted by Taua and Pupuhi, two Tahitian converts. Rev. Mr. Stewart, who has been absent some months from Maui, expects to leave this place soon, to follow the homeward track of Mr. Chamberlain and Mr. Ellis, on account of the decline of Mrs. Stewart's health, which we fear she has irrecoverably lost.

I greatly feel myself the need of the strengthening hands and encouraging counsels of brother Ellis, as my particular associate in maintaining the public duties of this laborious and responsible station at Honoruru. To have such a man replaced among us, so ardently disposed, and so well qualified as a preacher and translator of the scriptures, to promote the benevolent design of the kindred Societies now aiming at the conversion of the isles of this ocean, would be a felicity in which you, and we, and this people, now so eager for instruction, would have occasion greatly to rejoice and give praise to God, who in these latter days is making "his name great among the heathen," and causing "the blessing of Abraham," agreeable to the mercy proposed in Christ, "to rest on the Gentiles."

Oct. 7. Since writing the above, a ship has touched here for refreshments, bound to London, by which I hope to forward this; I will therefore add a few particulars relative to facts that have occurred since my first date, and closely connected with several points already noticed, and which I think will not fail to be interesting to you, and others who feel with us a lively solicitude for the welfare of this nation, and the prosperity of this mission.

Governor Boki has returned successful from Tauai, bringing away the ringleaders of the opposition, and leaving the island in quiet, under the superintendence of Governor Kaikioeva. He managed his business well, and ascribes his protection and success to the power and blessing of Jehovah, to whom he offered a public prayer before he demanded the arms of the opposing party. The fort, arms, and ammunition were given up without resistance. More than 200 muskets, with cartridge boxes filled for action, were brought in, which had been distributed among the common people in the vicinity, as a preparation for a slaughter. We rejoice in the Almighty protection that has been vouchsafed in time of need, and we trust that protection will still be granted while violence is threatened from another quarter.

The *tabu* prohibiting females from frequenting the ships for unlawful purposes, is now so far established at this place, and at Lahaina and Kaavaroa, that the ships' crews touching at these places are very angry and very insolent, though a few shipmasters, who, among many that have touched at the islands since our residence here, have honorably distinguished themselves by laying their own *tabu* on their own ships. The chiefs are taking measures to resist the violence of seamen at this place, and the house of the missionary at Lahaina is placed under a strong guard of 30 or 40 natives, to protect it by night from the insults of riotous *Christians* from the ships. It is a shame to the Christian world that the natives of these heathen isles must now use their laws, their admonitions and entreaties, and their authority and force, to restrain the unbridled passions of men who boast of their Christian birth and education, and their great advancement in morality and civilization, but whose excess and abomination in the Pacific, it would be unseemly to name in England or America.

Karaimoku appears to be decidedly engaged in the good cause of reformation, and will, we think, fill up his few remaining days well. He has commenced the building of a large stone chapel; but as it will probably be a year or two in building, and we have been obliged to abandon the old thatched house of worship, because it is too small to accommodate one-fifth part of the congregation, he has recently employed about 3,000 men, to build a temporary thatched church, which is expected to cover an area of 19,440 square feet, i. e. 30 fathoms long and 18 feet wide. A few days since, 2,000 men came in a train, each bringing from the mountain, a distance of twenty miles or more, a stick of timber on his shoulder for the church. While others are framing and fitting this timber, they have returned for another load. The house will, we hope, be completed during this month. In the mean time, we meet for worship in an open area, between the tomb of their late majesties, the late king and queen, and the stone mansion now occupied by the young king: thus an altar appears to be created "between the living and the dead," at the commencement of the present reign.

Of a small tract of elementary lessons, used for a spelling-book, which was put to press in April last, we have printed and distributed about 13,000 copies: the number of those who have learned to read, therefore, or who are learning, we estimate at 13,000; but the number is daily increasing.

The catechism which we printed in June last, contains 71 questions and answers on the most prominent doctrines of sacred scripture, has been with great cheerfulness received and committed to memory by hundreds of the more forward learners, including the young king, Karaimoku, and the principal chiefs. With the same readiness they are also committing to memory, of their own voluntary choice, the small tract of selected passages of scripture, which was published at the same time.

While we have so much encouragement to labor, and while the work presses so heavily on our hands, it is a great grief to us, to have another of our beloved fellow-laborers called from the field. Brother Stewart has the voice of the mission, and we think the pointing of Providence, to return on

account of the illness of his wife. They are to sail in the *Fawn*, Captain Dale, by way of England; and should they meet with the friends of missions there, they are affectionately commended to their fellowship and Christian kindness, in their present circumstances of affliction, as "strangers and pilgrims on the earth." Captain Dale has with distinguished liberality, generously offered them a gratuitous passage to London, with their family. This we regard as the more signally and happily providential for them, because they will enjoy the assistance of Dr. Short, on board the *Fawn*.

We grieve to lose them: but He, whose is the harvest field, and with whom is the appointment, the continuance and removal of the labourers, will, we trust, carry on his work in his own sovereign way, until it is consummated, until he has spread his gospel through the earth, raised his church to spotless perfection, and filled his kingdom with a fulness of joy, and secured to his own name, the undivided and everlasting glory.

May the Lord of the harvest bless you and your fellow-labourers, and graciously smile on every association, and every effort, which has for its object this desirable end, for which the Saviour executed his divine mission on earth. Permit me now, Dear Sir, with sentiments of the highest esteem and love, to subscribe myself very affectionately, yours in Christ our Lord,

(Signed) H. BINGHAM.

MADAGASCAR.

Extracts from the Report of the Public Examination of the Mission Schools in Madagascar, in the presence of King Radama, on the 17th of March, 1825; drawn up by James Hastie, Esq. the British Agent Tananarivou.

The visit of Radama in last April to the Seminary superintended by Messrs. Jones and Griffiths, brought to his notice that several of the first pupils of the Missionaries were fit to aid their preceptors, and make the diffusion of instruction more general; and as it was then anticipated, the King took an occasion of making his desire to that effect public amongst his subjects, who were acquainted therewith at an assembly of the heads of tribes and chieftains of the province convened in May to receive the royal commands, previous to the celebration of the annual feast, which was last year held on the 26th of May, and always commences on the Wednesday or Saturday preceding, or the expiration of the lunar year, these having been considered *lucky days* by Radama's ancestors.

Such is the avidity with which the people of Imerina endeavour to obey the commands of their King, that previous to the end of the month, in conformity with his wishes, ten schools were established in the vicinity of the capital, and the principal persons of some villages, to which teachers were not sent on the first distribution, made application that they also should be favoured with means to prepare their children for the King's service; hence the number of out-schools was subsequently increased to 23, and the total number of children under instruction to upwards of 2,000.

Radama having given two days notice of his intention to visit the Seminary, the Senior classes

of the Country Schools were directed to attend; and the young students, attended by their parents, or some other branches of their family, crowded that part of the town where the school-room was situated.

The inspection commenced by Mr. Griffith's reading some verses of those parts of the Scriptures which have been translated into the Madagasse tongue by Mr. Jones and himself, to be written on slates by all the children of the Parent Seminary; and this was done with such celerity and correctness, as greatly surprised Radama, who was soon convinced on his dictating some difficult sentences, which were with equal speed submitted to him in writing, that the boys were so far advanced, as to be well capable of either transcribing from a copy, writing what might be dictated to them, or committing their own ideas to paper. Their copy-books were exhibited, and Radama remarked, that they were clean, in a tone that could not fail to give pleasure to his auditors; and their ready answers to questions in arithmetic, put to them in their own language, afforded him much satisfaction, and was a source of no little amusement to his attendants, who, within a short period, would have attributed the solution of such mysterious problems to deep knowledge of sorcery.—The questions in arithmetic were generally answered so far as the *rule of three*, and some boys appeared anxious to exhibit their acquaintance with more advanced rules. All were found well acquainted with the Catechism, which has been framed in the Madagasse language by the Missionaries, after the plan of *Dr. Brown's Catechism*, with three appendixes annexed to it, together with *Watts' Catechism of Scripture Names*; and it was noticed, that when the senior boys were answering questions, the junior classes always repeated them, and were very ready in replying to such as, in course, fell to them. The Monitor, who put the questions, by direction, varied widely from the regular order, and every instance proved that the children were so well grounded in the instruction given them, that they cannot be surprised on any inquiry connected with the translation from which they had been taught.

Some of the boys read passages of the Madagasse translation of the Scriptures, which has been made into their own tongue, and their proficiency in its orthography, also excited the particular attention of Radama, who liberally approved of the method in which they have been instructed, although it differs from that which he himself has practised.

Their reading lesson in English was the 5th chapt. of John. It was pleasing to find their diphthong sounds improved, and that they endeavoured to pronounce *the* (sound of *th*) distinctly, which is most difficult of all the English sounds to be pronounced by them, as it is a sound which is not found in their own language. They can spell any English word, and their answers to questions from Goldsmith's *Geography*, evinces that care has been taken to give them the first rudiments of a correct knowledge of that science, for their advancement in which they attend occasional lectures on the use of the globes.

Radama being satisfied with the proficiency of the children of his *Vourouna Muhery*, the great supporters of his dignity, they were permitted to make room for their pupils, the students at the

Country Schools,* who on entering, bounded over the seats in the same way that they are accustomed to pass the craggy rocks adjacent to their dwellings, which are mostly situated on eminences. A little order being restored, the King dictated several sentences, which were committed to slates with readiness; several answered questions in the first rules of arithmetic without hesitation; and some made calculations to such extent as the language does not afford a term for.

They all spell well in their vernacular tongue; and their knowledge of the Catechism, whilst it proves the advantages of the Sunday-school, and the Sunday visits of the Missionaries testifies that the Instructors, placed over them by these gentlemen, have been duly impressed with the necessity of instilling into the minds of their pupils, such principles as may lead them to a knowledge of themselves and their *weakness*, and give them some idea of the unbounded greatness and benevolence of their Maker.

An investigation of the progress of the female scholars came also under notice. They were all found to have advanced in reading, spelling and writing; the neatness of their dresses served as an ample testimony of their improvement in needle work. Their general conduct and knowledge of the Catechism, proves that the lessons afforded them, are not of a limited nature, and that the care of Mrs. Jones and Mrs. Griffiths, materially tends to advance them equally in book instruction, cleanliness, and correct demeanour.—Indeed, the number of clean-washed faces and hands, and well clothed persons who attended the inspection, gave the capital quite an air of festivity, which in past days was seldom witnessed there, except when preparations were making for marauding excursions, a ruinous system now no longer pursued.

A printing-press has been sent out for the use of the Madagascar mission.

EXILED SWISS MINISTERS.

The Committee have waited to the latest hour that can allow the hope of an insertion in the *Evangelical Magazine*, but their expectation is not yet realized of receiving the details of the distribution last directed. This disappointment arises from the slowness of communication with the persecuted persons and families, who are dispersed in different parts of France and Switzerland; some of them probably in villages and obscure places. We lament to say, that after a temporary remission, and an excitement of hope that justice was about to resume her seat in the Canton of Vaud, the persecuting spirit has been revived to a very distressing degree. A faithful minister, who had been permitted, since the banishment of others, to hold religious meetings, and who had availed himself of the indulgence with exemplary prudence and care to avoid giving offence, is now watched and pursued with jealous severity; and he does not expect long to escape. The Lord's day before his last letter to one of our Paris Committee, he and his friends worshipped in a wood; but this they could

* A considerable number of the youths educated at the Royal School or College at Tananarivou, have been appointed to the charge of Schools in various parts of the country.

effect only once. It was owing to their having providentially changed their plan for that day that they escaped being arrested by the Gens d'armes. Several persons have been very recently condemned to banishment for different periods, usually *two or three* years; and others to fines and costs to a considerable amount. One young Minister, who has been sentenced to exile, has to repay 54 Louis, (we suppose old Louis, which are worth about 23 shillings each) which had been granted him for his expenses at College. To such as carried on trades, or cultivated the ground, their banishment has been almost or altogether ruinous. Sums have been sent for immediate distribution among the most necessitous families. In the midst of all, our correspondent writes, "the gospel spreads, and the pious clergymen, non-separatists, are acting nobly."

NATIVE FEMALE EDUCATION.

An important step towards the complete civilization of the natives of India has been attained in the establishment of a seminary at Calcutta, for the education of native girls. This Society, called the Ladies' Society for native Female Education, has been established about two years; has become very popular among all ranks of society, and is gaining rapid accessions of strength. It was commenced by members of the Established Church, and numerous were the difficulties which surrounded it at its commencement; yet persevering zeal has triumphed over these difficulties until every doubt has been hushed by success. In 1822, Mrs. Wilson began the labor of instruction under the patronage of the Church Missionary Society, and during that year eight schools were opened, containing 200 children; the second year was increased to 300, and during the third year to about 500; when the above society was formed, and Mrs. Wilson was joined in her labors by two other instructors. Thus in the space of four years more than 500 native females have been brought under a course of instruction, and have made fair progress in reading, writing, and needle work. We copy from the India Gazette the following account of a late examination of the schools, which will be read with delight by every good man, and especially by the Christian.

"On Friday morning, Dec. 23d, the fourth public examination of the girls was held in the O'ld Church room, in the presence of the Right Honorable Lady Amherst, Patroness of the Society, the Honorable Miss Amherst, the Right Rev. the Lord Bishop of Calcutta, Mrs. Heber, Mrs. Harrington, the venerable archdeacons of Calcutta and Bombay, several of the Clergy, ladies and gentlemen of the highest respectability, together with Rajah Bidenauth Roy, Rajah Shikishen, and a large body of native gentlemen. The children were examined in suitable school books, which give an account of the fall of man and his redemption, of the commandments, and of the Lord's Prayer, &c. &c. Several of them repeated Bengalee Hymns—others read part of the New Testament, and gave the meaning of the passages; afterwards they read and repeated a portion of the Geography, with which they appeared familiar. The Lord Bishop with his accustomed condescension and kindness questioned them in Hindoostanee respecting the different parts of the world,

several of which places they could point out to his Lordship on the Bengalee map. Afterwards specimens of their sewing were exhibited, a sampler of needle work was presented to the Lady Patroness as a mark of gratitude for the zeal she has manifested in the cause. A pair of bands were presented to the Lord Bishop and another pair to the archdeacon Corie, as a specimen of the children's progress. During the examination, Rajah Bidenauth came forward in the noble spirit of liberality, and gave a donation of Rs. 20,000, (*Twenty thousand Sicca Rupees*), to forward the cause of Native Female Education in the erection of a Central School. The ladies having been apprized of his intention, had prepared an elegant sampler, in which were marked, "*May every blessing attend the generous Rajah Bidenauth.*"—The sampler was presented by the Lord Bishop, to the Rajah, to the great admiration of the company, who favored the meeting with their presence.—After the examination the friends proceeded to inspect a large and elegant assortment of fancy articles, which had been presented by ladies in Calcutta and the Upper Provinces, and which were offered for sale to assist the funds of this great and good cause. The conduct of the ladies who have so zealously aided the work is indeed highly praiseworthy, for no less than eight hundred Rupees have been realized on this occasion for articles, which have been prepared by ladies in and near Calcutta during the past year. It may no doubt be expected that the noble example which the native gentlemen in Calcutta have before them in the *splendid donation* of Rajah Bidenauth, will soon produce its proper effect, in leading others to appropriate a portion of their immense wealth, either to the same object or to the support of other useful institutions which have in view the good of their fellow-men.

"After the examination a collection was made, amounting to 500 Rupees, which added to the sum realized by articles sold, and the noble donation of Rajah Bidenauth, amounted to 21,300 Sicca rupees."—*Calcutta paper.*

LONDON RELIGIOUS TRACT SOCIETY.

The twenty-seventh anniversary of this institution was celebrated on the 22d of May last. The report contains a great number of facts of the most interesting character; to some of which we give a place in our columns.

The issues of the society's publications, during the last year, exceeded in value those of the preceding by nearly \$9000. The total amount issued from the Depository, since the organization of the society, exceeds *eighty millions*, excluding those published in foreign countries at its expense, which amount to many additional millions. The numerical issues of their publications progressively increase with each succeeding year. The new ones for the last year have amounted to one hundred and seventeen. Twenty-two new auxiliaries have been recognized during the same time. The society has received donations in that period amounting to about \$10,000, being upwards of eleven hundred dollars more than in the preceding year.

Of the Tracts, &c. circulated in England, 75,650 have been distributed in the courts and alleys of London. The Christian Instruction So-

ciety has received \$1,950, and the committee for the Houseless Poor 7,740. The Sailors, Watermen and Barmen, have received 26,000 of the publications of the society. They have also been scattered about over every other quarter of the globe. The report notices the success of the cause in very many countries. In China their publications are found of the greatest assistance to the Missionaries, and have proved acceptable to the natives. At Bombay, the American Missionaries have circulated more than 11,000 Tracts, and the committee of this society, highly approving of their zeal and judgment, have sent them 4,000 English Tracts from their own Depository. The grants to India and Ceylon have exceeded \$1,800. The Jaffna Society has circulated 6,400 Tamil, Dutch and Portuguese Tracts during the year. In about one year, there were distributed either in Malacca, or on board vessels in the harbor, or sent to the countries and islands around, 14,000 Tracts, translated by Dr. Morrison; besides several hundreds of a magazine published monthly at Batavia, and about 25,000 sheet Tracts, one of which is issued every fortnight. A report of the Secretary of a society in Calcutta says, many thousands of Tracts have been distributed and received with avidity by the natives, some of whom travel two, four and six miles to obtain them. A grant of 24,000 English Tracts has lately been forwarded to them. In Spanish America various grants of Spanish Tracts have been made. More than 16,000 have been forwarded to Mexico, Honduras, Rio de la Plata, Peru and Buenos Ayres. Tracts have been circulated in the Russian Empire to a considerable extent. A society is about being formed at Moscow. The Berlin Society in Prussia, has circulated upwards of a million of Tracts.—*N. Y. Chron.*

BRITISH COLONIAL SLAVERY.

As a proof how little has been actually effected for the amelioration of colonial bondage, notwithstanding all our zeal and warm professions, our speeches and petitions, our parliamentary resolutions, and ministerial pledges, we subjoin the following brief statement of facts on the subject.

Only five of the colonies, out of thirteen, having legislatures of their own, have done any thing whatsoever towards carrying the resolutions of the 15th May, 1823, into effect; and of these five, none have done any thing with respect to religious instruction. One only (Tobago) has abolished Sunday markets. Four only (Tobago, Grenada, St. Vincent's, and Dominica) have given a very limited protection, in certain cases, to the property of Slaves. Two only (Tobago and Grenada) have lowered the scale of arbitrary punishment by the master. Two only (Grenada and St. Vincent's) have made a mere show of abolishing the driving-whip. Three only (Tobago, Grenada, and St. Vincent's) have admitted the evidence of Slaves in a very limited degree. None have given to the Slave the power of effecting his manumission by purchase. One only, (Bahamas) has legalized marriage, and two (Grenada and St. Vincent's) have permitted it in certain cases. One only (Bahamas) has prohibited the separation of families, either by private or judicial sale; and one only (Grenada) has prohibited it by judicial sale. None have abolished the flogging of fe-

males. None have prohibited the sale of Slaves detached from the estate. None have established saving-banks. After reading this statement, let any man look carefully at the vain and inefficient, and often contradictory and unjust, provisions by which it is pretended to ensure even the scanty measure of improvement which the most partial advocate of the colonies can venture to assert; and he must feel convinced, that no useful or consistent legislation is to be expected by continuing to pursue the present course. Delay and disappointment can be its only results.—*Chris. Obs.*

WEST INDIES.

The following extract of a letter, dated Barbadoes, February 13, 1826, will sufficiently evince the enmity of the Planters, or at least certain of them, against the cause of Missions.

"Accounts were received yesterday of Mr. Raymer, a Methodist, I believe, arriving at St. Vincent's, upon his way to this island. It is said, that he brings with him credentials and protection from Lord Bathurst, and that the Government here is instructed to afford him security, civil and military upon his landing, his rebuilding the chapel, and during his residence, and the performance of his duties here. On the other hand, if expressions are indications of the temper, there appears a determined and obstinate intention of the inhabitants to prevent it. It is therefore to be supposed that there will be a great deal of disturbance; the inhabitants seem determined that no missionary, especially of the class mentioned, shall be allowed to remain quietly."

From the Richmond Enquirer.

LETTER OF ADVICE FROM A FATHER TO HIS ONLY DAUGHTER.

WRITTEN IMMEDIATELY AFTER HER MARRIAGE.

The following letter is handed to us, "from the pen of one of the best, and (our correspondent believes in his conscience) one of the greatest men that Virginia has produced." It is written in an admirable manner, upon a most interesting subject, and is worthy of the high reputation which the author bears. It forms an excellent supplement to the celebrated letters of Dr. Gregory to his daughters.

MY DEAR,—You have just entered into that state which is replete with happiness or misery. The issue depends upon that prudent, amiable, uniform conduct, which wisdom and virtue so strongly recommend, on the one hand,—or on that imprudence, which a want of reflection or passion may prompt, on the other. But as there is no wish nearer to my heart than that you may insure all that happiness which the union of virtuous persons is capable of bestowing, and as the best sometimes err for the want of previous reflection upon that line of conduct which is invariably to be pursued, how can I render you a higher service than by presenting you with that advice which the warmest affection suggests? My experience, as well as my solicitude,—my fond hope of seeing you happy and beloved,—even self-interest,—for your happiness must constitute the principal source of that of your parents,—all urge me to fulfil a duty at once pleasing, and I trust most useful.

You possess a good heart and a good understand-

ding. You are allied to a man of honor, of talents, and of an open, generous disposition. You have, therefore in your own power all the essential ingredients of domestic happiness; it cannot be marred, if you now reflect upon that system of conduct which you ought invariably to pursue,—if you now see clearly the path from which you will resolve never to deviate. Our conduct is often the result of whim or caprice, often such as will give us many a pang, unless we see beforehand what is always the most praiseworthy, and the most essential to happiness. I will call your attention to a few primary rules of conduct, from which a virtuous wife—one who has the sense and the goodness to endeavour to promote mutual happiness, and to render the matrimonial state a feast of the purest affection—will never depart.

The first maxim which you should impress most deeply upon your mind, is never to attempt to control your husband by opposition, by displeasure, or any other mark of anger. A man of sense, of prudence, of warm feelings, cannot and will not bear an opposition of any kind, which is attended with an angry look or expression. The current of his affections is suddenly stopped; his attachment is weakened; he begins to feel a mortification the most pungent; he is belittled even in his own eyes; and be assured, the wife who once excites those sentiments in the breast of her husband, will never regain the high ground which she might and ought to have retained. When he marries her, if he be a good man, he expects from her smiles, not frowns; he expects to find in her one who is not to control him—not to take from him the freedom of acting as his own judgment shall direct; but one who will place such confidence in him as to believe that his own prudence is his best guide. Little things, what in reality are merest trifles in themselves, often produce bickerings, and even quarrels. Never permit them to be a subject of dispute; yield them with pleasure—with a smile of affection. Be assured that one difference outweighs them all a thousand or ten thousand times. A difference in reality with your husband ought to be considered as the greatest calamity—as one that is to be most studiously guarded against: it is a demon which must never be permitted to enter a habitation where all should be peace, unimpaired confidence, and heartfelt affection. Besides, what can a woman gain by her opposition or her differences? Nothing. But she loses every thing: she loses her husband's respect for her virtues, she loses his love, and with that all prospect of future happiness. She creates her own misery, and then utters idle and silly complaints, but utters them in vain. The love of a husband can be retained only by the high opinion which he entertains of his wife's goodness of heart, of her amiable disposition, of the sweetness of her temper, of her prudence, and of her devotion to him. Let nothing upon any occasion, ever lessen that opinion. On the contrary it should augment every day: he should have much more reason to admire her for those excellent qualities which will cast a lustre over a virtuous woman when her personal attractions are no more.

Has your husband staid out longer than you expected? When he returns, receive him as the partner of your heart. Has he disappointed you in something you expected, whether of ornament, of furniture, or of any other conveniency? Nev-

er evince discontent; receive his apology with cheerfulness. Does he, when you are housekeepers, invite company without informing you of it, or bring home with him a friend? Whatever may be your repast,—however scanty it may be, however impossible it may be to add to it,—receive them with a pleasing countenance, adorn your table with cheerfulness, give to your husband and to your company a hearty welcome; it will more than compensate for every other deficiency; it will evince love for your husband, good sense in yourself, and that politeness of manners which acts as the most powerful charm; it will give to the plainest fare a zest superior to all that luxury can boast. Never be discontented on any occasion of this nature. If apologies, as silly people often think, be necessary, your husband will make them, or an ingenious wife will with good humor banter her husband for giving his friends so indifferent a repast.

In the next place, as your husband's success in his profession will depend upon his popularity, and as the manners of a wife have no little influence in extending or lessening the respect and esteem of others for her husband, you should take care to be affable and polite to the poorest as well as to the richest. A reserved haughtiness is the sure indication of a weak mind and an unfeeling heart.

With respect to your servants, teach them to respect and love you, while you expect from them a reasonable discharge of their respective duties. Never tease yourself and them by scolding: it has no other effect than to render them discontented and impertinent. Admonish them with a calm firmness; and if that mode will not produce the desired effect, let them be moderately punished.

Cultivate your mind by the perusal of those books which instruct while they amuse. Do not devote much of your time to novels: there are a few which may be useful in improving and in giving a higher tone to our moral sensibility; but in general, they tend to vitiate the taste, and to produce a disrelish for substantial intellectual food. Most plays are of the same cast; they are not friendly to that delicacy which is one of the ornaments of the female character. History, geography, poetry, moral essays, biography, travels, sermons, and other well-written religious productions, will not fail to enlarge your understanding, to render you a more agreeable companion, and to exalt your virtue. A woman devoid of rational ideas of religion, has no security for her virtue; it is sacrificed to her passions, whose voice, and not that of her God, is her only governing principle. Besides, in those hours of calamity to which families must be exposed, where will she find support, if it be not in her just reflections upon that all-ruling Providence which governs the universe, whether animate or inanimate?

Mutual politeness between the most intimate friends is essential to that harmony which should never be once broken or interrupted. How important, then, is it between man and wife? The more warm the attachment, the less will either party bear to be slighted, or treated with the smallest degree of rudeness or inattention. This politeness, then, if it be not itself a virtue, is at least the means of giving to real goodness a new lustre: it is the means of preventing discontents, and even quarrels; it is the oil of intercourse, it removes asperities, and gives to every thing a smooth, an even, and a pleasing movement.

I will only add, that matrimonial happiness does not depend upon wealth; no, it is not to be found in wealth, but in minds properly tempered and united to our respective situations. Competency is necessary: all beyond that point is ideal. Do not suppose, however, that I would not advise and stimulate (if requisite) your husband to augment his property by all honest and commendable means. I would wish to see him actively engaged in such a pursuit, because engagement, a sedulous employment in obtaining some laudable end, is essential to happiness. In the attainment of a fortune by honorable means, and particularly by professional exertion, a man derives peculiar satisfaction in self-applause, as well as from the increasing estimation in which he is held by those around him. Such men always indicate cheerfulness by a fine flow of spirits, and consequently afford the best proof of their happiness; while the indolent, or those who spend more than they make, are as universally gloomy, discontented, and peevish.

In the management of your domestic concerns, let prudence and wise economy always prevail.—Let neatness, order, judgment, be seen in all your different departments. Unite liberality with a just frugality; always reserve something for the hand of charity, and never let your door be closed to the voice of suffering humanity. Your servants, in particular, will have the strongest claim upon your charity; let them be well fed, well clothed, nursed in sickness, and never unjustly treated.

I could as easily write a volume upon this interesting subject, as the short letter which you now receive; but I am persuaded it is of more importance to lead you "to reflect in time upon the essential means of securing matrimonial happiness," than to enter into a more minute detail. Without such reflections, you would expect an effect when the sufficient cause was removed. In short, there are two or three ways of gaining wisdom. If we are to be taught by our own experience, the cost is too often immense; if by the experience of all those who have gone before us, the cost to us is nothing: we set out aright, and the path we have entered upon will every day become more pleasing.

That you may enjoy mutual happiness is the fervent prayer of your affectionate father.

MANAGEMENT OF CHILDREN.

Extract from the Memoirs of Mrs. Susan Huntington.

I have always made it a rule never to give a child what it is passionately earnest to have, however proper the object may be in itself; because, otherwise, an association would immediately be formed in the mind between importunity and success. Were a child always told when he cries for a thing, 'You shall have it when you show a proper temper,' it would soon teach him to be reasonable. I think it the destruction of government to be capricious, to refuse one day, what in circumstances not seen by the child to be different, is granted in another, to let fretting and teasing carry a point at one time, when at another, they would bring punishment. Children very soon see whether we are consistent; and little deviations from an established rule, afford great encouragement for the next time. These little deviations

do great mischief, and are often slidden into, very imperceptibly by the parent, though the child is quicksighted enough to observe them.

One thing, I think of the greatest importance, and that is, that children be made always to mind, and consider the parent's word as their law. Giving up *once* after a command has passed, may lay the foundation, and lead to the establishment of a principle of insubordination as troublesome as unconquerable. For this reason, absolute commands should be as few as possible. I also think it dangerous to play with children in the way of command, saying, do this or do that, when you do not mean that the thing must be done. It weakens parental authority. I never like to tell very small children to kiss strangers, as they often feel a degree of backwardness very difficult to overcome; and if they refuse, it is necessary to pass it over without compelling obedience, which should not be, or to have a combat with them before the company, which hardens them to reproof. It is better to say, if a stranger offers to kiss them and they refuse, and it is thought best to say any thing, 'Your kisses are of no great consequence, they may be dispensed with, I dare say.' This leads the child to think he is not of so much importance as he might otherwise be led to suppose.

It is also very necessary to good government that punishments should be proportioned to offences. If we make no distinction between complicated and intentional offences, and careless inadvertencies, the child, by the frequent recurrence of these latter faults and the sharp rebukes they bring upon him, will become so accustomed to severe reproof that he will not mind it.—Tenderness of heart is the most powerful human engine of paternal government; and when this is lost, it seems to me all is lost unless the grace of God interposes.

The inevitable consequence of frequent reproof, is, a heart blunted in its sensibilities, and unmoved by the parent's displeasure. Of course, all temptations should as much as possible, be put out of the way of children. Many little things should not be observed, which, if you were conscious the child knew you had observed, ought to be reprov'd. A harsh and angry tone should never be used unless a gentle one has previously failed. And I believe, where the authority of the parent is early established by the mild and gentle means, to some of which I have alluded, severe measures need be resorted to very seldom.

BIBLE CLASSES.

From a report of a Committee on the utility of Bible Classes, published in the *Portland Mirror*, we make the following abstract:

By the report it will be seen, that Wilbur's "Reference Testament" and "Bible Class Text Book," are extensively used by the Bible Classes in New England. These works are the productions not of a retired speculator, who frames plans and theories in his closet, but of a plain practical man, who was among the foremost, and continues among the most persevering, in this department of religious instruction. They had been tried in practice before they assumed the form of a system—and are the result of actual experience; hence their happy adaptation to this object, and the success which has attended the use of them. A very suitable book for the same purpose has re-

cently been published in this State, entitled, "The History of Christ." This is a harmony of the Gospels, in which all the facts and instructions to be found in the four Evangelists, relating to the same matters, are brought together in one continued narration. The work is divided into sections with appropriate questions annexed to each.

On the part of ministers the Committee can anticipate only one objection to the establishment of Bible Classes, viz. the multiplicity and variety of their labors. The fact, that a minister's employments, at the present day, are accumulated and arduous, must be admitted. But next to the regular religious exercises of the Sabbath, there is no labor with which it would not be better to dispense than this. There is none to which the beneficial results bear so great a proportion. There is none, with the exception mentioned, which turns to so good account. By this the objects of the Christian ministry are more effectually promoted, than by any other of a minister's week day labors. An appeal to facts, well substantiated and made public, will furnish convincing proof of the truth of these assertions. The system is such; that these results might have almost been presumed on before the experiment was made. It is more than probable, that it bears some of the features of that pursued by our Great Teacher. Numerous motives for engaging in this good work might be added, some of which will be felt more especially by ministers, and others in common with them by all consistent zealous Christians.

1. It is adapted to enhance a minister's gifts and qualifications, and to facilitate his other labors.—How many discourses, particularly of young preachers, are like sounding brass and tinkling cymbals, through want of simplicity and adaptation to the capacities and circumstances of the audience. But Bible class exercises will make him acquainted with their different capacities, habits of thinking, the difficulties and obstacles, which prevent the reception and influence of truth; and of course, the best ways of presenting it to the mind.

2. The instruction of a Bible class promotes the intercourse between a minister and his flock, and greatly strengthens their mutual attachment.

3. This system of instruction promotes the union and strength of a religious society, and indirectly provides for the future support of the Gospel. Those youth, who have enjoyed the benefits of Bible class instruction, will be most likely to value all those institutions which the Bible authorizes. They will reverence the Sabbath and the Sanctuary of God—they will not be likely to desert that pastor, of whose fidelity and affection they have so frequently been witnesses, and whose prayers for their usefulness, respectability, and final happiness, have so often been presented, in their hearing, before the throne of grace.

4. In the instruction of a Bible class, there are opportunities to reprove sin in the most unexceptionable and delicate, and at the same time effectual manner.

5. The Bible class affords a fair opportunity to give needful instruction on subjects which few would think it profitable to discuss before a promiscuous assembly on the Sabbath.

6. In addition to these religious advantages, it is one of the best systems for improving the mind, which has ever been instituted.

7. A Bible class is the best Seminary for preparing youth to become Sabbath School teachers. The qualifications, which they acquire here, are precisely those which are wanted. There are but few towns, in which there are not needed from twenty to one hundred instructors for Sabbath Schools. This consideration gives a new importance to Bible classes—an importance which it is impossible to estimate. When a competent number of teachers shall have been raised up and qualified in these institutions, there is reason to believe that Sabbath Schools will become nurseries for the church, to a degree of which the world has yet had no experience.

8. Bible class instruction sometimes develops talents capable of being employed to advantage in the service of the church. If this system should generally prevail, it is believed that youth will be found, competent to the performance of any service for which they are needed. Probably every minister who has made a fair experiment, has sometimes been agreeably surprised at the acuteness, penetration, and research, manifested by some of his pupils. And where writing makes a part of the exercises, as it does in many places, and probably the majority of Bible classes, there have been discovered originality and strength of mind, as gratifying as they were unexpected.

9. Members of Bible classes when converted, make better Christians, than such as are comparatively ignorant of divine truth.

The Committee, therefore, intreat ministers, who have not already engaged in the work, to call their youthful charge around them without delay. They intreat youth to go in companies to their reluctant minister, if such he be, and with their Bible in their hands, pray him to teach it them. If the minister is willing and the youth are not, they intreat parents to interpose all their powers of persuasion to overcome their opposition or indifference; and if they fail, to go themselves, and try what may be the influence of example.

PROFANE SWEARING UNFASHIONABLE.

During the passage of one of the elegant steam-boats which ply between New-York and Albany the present spring, a passenger came on board from one of the intermediate places, and whether he was influenced by the reception of diffusive stimulants, or prompted by an exuberance of animal spirits, he bounded about and swore most roundly, descanting upon the fashions and news of the day, and accommodations of the boat, (which he admired,) in general terms, interlarding his remarks with many an oath. Every one knows that the society on board of a steam boat is quiet, and that the utmost urbanity and civility reigns; and that an interruption of that quiet interests the whole; so, in this case, the pain felt by the gentlemen passengers was such as to induce them to appoint a chairman, who was a respected member of the Society of Friends; and the cabin passengers, taking into consideration the coarseness, indecorum, and levity of the young man in question, he was accordingly called up, and reminded by the chairman, in terms of great propriety and kindness, of his breach of the laws of God and of man, of the laws of society, and the common claims of decency; that he must be assured that he was not on board of a fishing smack, nor was he in the fore-castle, but in the company of gentle-

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men, and was bound, by all considerations of honor, not to shock the feelings of those associated with him, by his ill-timed and profane use of vain and corrupt language; that if he should acknowledge that he had made a blunder, in getting on board the wrong vessel, his passage money should be returned to him, and he be invited to join such company as might be more congenial to his attainments. The young man, stung with feelings of remorse, bowed his head with shame, and remained virtually speechless during the remainder of the voyage.—*Black Rock Gaz.*

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JULY 1 1826.

The Rev. Mr. Stewart, arrived in London from the Sandwich Islands, the 5th of April. Mrs. Stewart, who had not left her bed for more than six weeks previous to their arrival, had found great benefit from medical aid and the change of climate. She had been able to ride out, and Mr. Stewart says in a letter to his friends, that he has great hopes of her recovery. They had received every mark of attention and respect from the London Missionary Society, and other Christian friends. They expected to be able to sail for this country about the 1st of June, and may be expected in New York soon.

UNITARIANISM.

We have published in another part of this paper, a statement of Unitarianism in the United States.—Were it not that this document appeared in a Unitarian publication, we should think it was a mere burlesque, written by an enemy, to expose their weakness. We have never been careful to republish much of the controversy that has appeared on this subject, because we have never had those fears that have been expressed by some that "this sect" would spread over the land, and "turn the world upside down;" but have been rather disposed to "let them alone, for if this counsel or this work be of men it will come to nought."—We would not cry "Peace, peace," in time of danger, but we believe there are as many real Christians among the orthodox, as there would have been if Unitarianism was not known. Those who hide themselves under this refuge would be either infidels or Universalists at heart, if they were not Socinians. While these doctrines were kept out of view some may have been led astray, but since their sentiments have been made known, what have they gained? Why according to their own statement, excepting the "almost unobservable handful in the London of the New World," there are but here and there one feeble society in some of the States, and in many of the States not one. The writer says, "Unitarianism is not heartily and intelligently embraced by one half of these societies, nor by one third of the members of the other half;"—and we would add not *conscientiously* by the one tenth of the remainder.

Taking then, their own statement as a basis, we really pity these deluded fellow immortals. What should we think of the Baptists, the Methodists, or

the Presbyterians, if they had not more than one church to every five hundred of the Unitarians? Why we should as soon think of the Shaking Quakers converting the world. This mighty Host,—this great Stone cut out of the mountain, with a College endowed with more money than they know what to do with at its control, and President Holly at the head of another in the South, have not made half as many proselytes since they threw off their "sheep's clothing," as our missionaries have made from among the heathen,—nay, a single Missionary Society in the little state of Connecticut, has made more proselytes and established more well organized churches in the same time, than all the Unitarians in the United States. And the reasons are obvious, they have taken away the *Chief Corner Stone*, and have no foundation on which to build.

Revivals.

The Pittsburg Recorder contains the following notice of a revival in the congregation of Gravel Run, in Crawford county, Pa. and another in Springfield, near the Ohio line commencing last fall, and continuing during the winter. They issued in the hopeful conversion of a number of young persons and others more advanced in life.

The Rev. Mr. Chamberlain, a zealous and indefatigable labourer in the Lord's vineyard, was honoured as the chief instrument of good to the people of these congregations in the commencement and progress of the work. He visited them as a Missionary, under the patronage of the Board of the General Assembly: 24 persons have been admitted to the communion of the church at Gravel Run and 18 at Springfield, as the fruits of this revival; making a total of 42, of whom 15 were baptized previously to their admission to the sacrament of the supper.

The same paper contains a notice of a revival in the Presbyterian congregation of Hopewell, Pa. and in that vicinity; given by the pastor of the church, the Rev. William Frazer.

"Shortly after my settlement with this people, in June 1825," says Mr. F. "one day at the close of divine service, I stated, that I wished to meet in the sanctuary, on the following Tuesday, all young persons, who, under the conviction that religion is worth seeking, were desirous at some time or other to obtain it."

On the day appointed, blessed be the name of the Lord, I found in the house about 40 young persons of the description above mentioned. I selected, as the subject of discourse, Prov. 8th, 17th. "I love them that love me; and those that seek me early shall find me." I did not try to preach to them, but to talk to them, in the most simple, and plain manner. God was present with us, and by the workings of his Spirit on their hearts, caused the deep sigh to heave from their bosoms, and the tear of penitential sorrow to trickle down their cheeks.

After the discourse was ended, I invited all those persons to step out into the aisle, who were willing to renounce the world, the devil, and the flesh, and consecrate to the Redeemer the remainder of their days. I wished them well to consider what they were about to do; and if they complied with the invitation, to consider the act as a solemn cove-

nant with God, in which they dedicated to him, themselves and all they possessed.

In a short time they were all in the aisle, standing on the right hand, and on the left of the pulpit. I then descended from the pulpit and we attempted to sing, but our music was interrupted by sobs and tears. The next attempt was at prayer: but here our success was of a similar kind. After the assembly broke up, a number of young men tarried, and spent the rest of the evening in prayer.—They met several times afterwards for the same purpose. From this time, and during the whole of last summer and autumn, it was evident to those who have felt any thing of the power of the Gospel themselves, that God was carrying on his work in the hearts of awakened sinners. Between August 1825, and March 1826, about 7 months, 38 persons, of both sexes, and of all ages, from 14 to 60 years, were received into the communion of these churches. All these, as far as I know, continue to walk in the fear of the Lord, and to maintain a conversation becoming the Gospel.

The Washington Register published at Salem (N. Y.) mentions that a very promising degree of attention to divine things is manifest in Arlington, Vt. and that notwithstanding the work has been of several months duration, yet the Holy Spirit appears, of late, to be shedding down its influence anew, and giving promise of a more copious ingathering of souls than has hitherto been witnessed. Respecting the revival in Pawlet, Vt. a respected correspondent writes—"The Lord hath done great things for us." He hath been pouring out his Holy Spirit in copious effusions. An unusual attention among the people in the east part of the town commenced last fall, and continued to increase, gradually, until some time in March last, during which time probably more than two hundred persons have been brought from nature's darkness into the marvellous light of the gospel, and made savingly acquainted with the glorious Redeemer.

NEW THEATRE.

It appears by the New-York papers that a new theater is building in the city: we suppose for the improvement of morals and the reformation of youth. At the ceremony of laying the corner stone of this Temple, which is dedicated to the service of—Whom?—The Hon. the Corporation of the city attended, and an address was delivered by the Mayor, which will immortalize his name. But it is an immortality that he will tremble to meet. For when surrounded at the Bar of Judgment by those who may be led to eternal ruin, by this school of vice, so highly recommended by one high in authority, it will be an *immortality of shame*.

A writer in the New-York Observer introduces some extracts from the Address with the following remarks.

I know not with what emotions to survey this "interesting ceremony." The HONOURABLE CORPORATION of the city of New York, together with the TRUSTEES OF THE THEATRE, with HIS HONOUR THE MAYOR at their head, laying the corner stone of a Theatre!

I have looked at this event with displeasure, with amazement, and with tears. I could not refrain from exclaiming as I read the narrative, Is this proper employment for the Magistracy of a

Christian city? Were they elevated to their high and responsible office for such a service as this?

At this "interesting ceremony," HIS HONOUR, THE MAYOR, delivered the following address.

"The ceremony in which we have been engaged serves to mark the rapid progress of improvement in our city; this spot which a few years since was surrounded by cultivated fields, where the husbandman was employed in reaping the generous harvest, and cattle grazed for the use of the city, then afar off, has now become the centre of a compact population, and a temple of the muses is about to be erected, indicative of the taste, and we trust not subversive of the morals of our citizens.

"The progress of refinement has at all times been marked by the character of the public amusements of the people, and it has ever been the policy of wise governments, to give a favourable direction to popular opinions on this subject. The fatigues of business and the cares of life in a community like ours, require the relaxation of amusement; and the desire to be amused, which if directed in proper channels, will seek its gratification in those rational enjoyments which serve to improve the taste, correct the morals and soften the manners of the people, will, if discouraged by too rigid opposition, lead to licentiousness and a disregard for the opinions of the virtuous and the wise.

"The Theatre is of all others, that species of amusement, which being easy of attainment, by all classes of society, is sought after with the greatest avidity, and is peculiarly calculated to gratify the taste of the inhabitants of large cities. When preserving its natural purity, under the influence of correct taste, the drama has never incurred the censure of the moralist, or caused the blush of shame to tinge the cheek of modesty: its abuses alone have furnished the theme of virtuous declamation. It is, therefore, incumbent upon those whose standing in society enables them to control the opinions, and direct the judgments of others; to encourage, by their countenance and support, a well regulated theatre, in order that this popular amusement, innocent and laudable, when properly conducted, may not degenerate into licentiousness, by seeking patronage from corrupt taste, and vitiated indulgence.

"The edifice which is now about to be erected, while it marks the progress of the arts, and the growth of refinement in this section, so lately the suburbs of our city, will, it is hoped, under judicious management, furnish a rational source of amusement to our citizens. Within its walls, the enchanted ear will listen to the inspired strains of Shakspeare, and the lofty sentiments of Addison. The tragic muse, in the language of the bard of Twickenham, will exert her influence—

"To wake the soul by tender strokes of art,
To raise the genius and to mend the heart.
To make mankind, in conscious virtue, bold,
Live o'er each scene, and be what they behold."

"Here, too, the delighted fancy will dwell with rapture on the innocent gaiety of Cumberland, and the brilliant imagination of Sheridan; and the soul of sensibility be subdued by the magic powers of Mozart and Rossini.

"Perhaps at no distant period the latent talents of some native dramatic bard, may here be warmed into existence who shall emulate the growing fame, acquired in other walks, by Irving and Coop-

er, and our city become as celebrated for taste and refinement, as it already is, for enterprize and public spirit.

"Let us then hope that the individuals engaged in this undertaking, may receive such a share of patronage as they may become fairly entitled to, by presenting to the public, a rational amusement, free from the errors which have sometimes been alleged against it."

I read this address with horror. I read it again, and said to myself, Is such an address as this, worthy of the chief magistrate of our city? Is this the nervous and manly tone of authoritative and salutary influence, which might be expected to emanate from such an office, when invited to be the spectator of one of the most demoralizing institutions the world has ever seen? I could not but think of the "chair of the scorner." As a private composition, it is not probable that this address will live forever in the memory of men: but as a monument of magisterial patronage of a corrupt and corrupting establishment, it will live long, very long.

Let the community hear the sentiments of our chief magistrate, when he describes the theatre as a temple of the muses—as an institution indicative of the taste and not subversive of the morals of our city. Let them hear, when he treats of it as an institution which when preserving its natural purity, and under the influence of correct taste, has never incurred the censure of the moralist, or caused the blush of shame to tinge the cheek of modesty.—Let them hear when he represents it as an institution which those whose standing in society enables them to control the opinions, and direct the judgments of others, are bound to encourage by their countenance and support. Let them hear the sentiments of their chief magistrate, when he expresses the hope, that under judicious management the Theatre about to be erected will furnish them a "rational source of amusement," and when he closes his "virtuous declamation" by commending the individuals engaged in this undertaking to the patronage of our citizens. I am ashamed while I write them, and multitudes have been ashamed while they have read them.—Such are the sentiments which the HONOURABLE MAYOR OF THE CITY OF NEW YORK declares, and appears *officially* to declare, relative to the Theatre.

Read this address to a merchant, and he will tell you how many of his clerks the Theatre has ruined, and that he must now watch his coffers more narrowly than ever. Read it to a mechanic, and he will tell you, that this address alone will ruin more apprentices than all the moral libraries in this city can reclaim. Read it to a parent; I did read it to one—to an anxious and broken-hearted mother, and she exclaimed, Of what avail will be all my expostulations now against the Theatre?

There is no palliation for this shameful address. There was indeed a good deal of wit in the Trustees of the Theatre in obtaining it. They played their part well. It was a master stroke of policy. They were crafty anglers. And whether the community will catch at the bait without minding the hook, the stockjobbers in this "interesting scene," and for aught we know, His Worship the Mayor among the number, will know best by and by.

We tremble in view of the licentiousness of a

city that has such names to fortify its immoralities. But let not our reason, and our moral sense be confounded by such examples. Better days there have been, and better men. America has seen them. The American Congress, soon after the declaration of Independence, adopted the following Resolutions:

"Whereas, true religion and good morals are the only solid foundation of public liberty and happiness:

"Resolved, That it be and hereby is *earnestly* recommended to the several States, to take the most effectual measures for the encouragement thereof, and FOR THE SUPPRESSING OF THEATRICAL ENTERTAINMENTS, horse racing, gambling, and such other *diversions* as are *productive of idleness, dissipation, and a general depravity of principles and manners.*"

The wise and good men of earlier times had not much confidence in that softening of the manners or amendment of the morals which are produced by the theatre. I do not know that any time or any country has furnished a more unhappy example than this very act of our *Honourable Corporation*. In every point of view it is a most reproachful example, and will find abettors only in vice, crime, and folly.

PATER FAMILIAS.

From the Recorder and Telegraph.

NIGHT MEETINGS.

Whether this is the satire of a friend to social worship, or the complaining of an enemy—in either case it is worth publishing.

MESSRS. EDITORS,—It has happened of late, that when I return at night from my daily business glad to give a little relaxation to my exhausted energies, my ear has been pained by the reiterated cry—"the meeting, the meeting, the meeting." Now I must tell you that I am no friend to these frequent and long continued night meetings, where silly women are led astray and men are frightened to death at the idea of their being such great sinners. For my own part, I cannot find that such meetings are commanded, or even recommended in the Bible. The command is "Six days shalt thou labor;" and let those who think to turn the world upside down by their night meetings, look to it that they keep one day in seven as they are commanded to keep it, and then they will not need all these extra meetings. But some have pretended that our Saviour and the apostles held evening meetings. Nicodemus "*came to Jesus by night.*" But this shows that he was too proud to go to him by day. They say that Paul and Silas held an inquiry meeting in the house of the Jailer; but those were the days of miracles. They say also that Paul had a prayer meeting in an upper chamber, which *lasted all night*, but they do not tell how that meeting was frowned upon by the death of a young man whom Paul preached into a deep sleep. I profess, however, to be liberal in my sentiments, and I am willing that every man should enjoy his own way of thinking and attend as many meetings as he chooses, provided he will let me alone. But your warm-hearted Calvinists are forever inviting some of their friends or acquaintances to attend some evening lecture. They do not seem to be willing that other people should have their *own* way, and walk in their *own* path. No! they must choose for them, must use

great exertion to bring them into the right way (as they call it) and will not let them rest until they have brought them within the wind of orthodoxy. I have sometimes, out of mere courtesy, attended an evening meeting, to hear what they call a revival preacher; and I must confess that I am not astonished that those who attend steadily, should be affected; for I myself, in order to efface the impressions of one sermon, have been obliged to attend the theatre for a whole season. Now I contend that there must be something wrong in that preaching which disqualifies a man for his daily business, and denies him even *innocent* amusements. Neither do I like a Christianity which is all bustle and show. It is the deepest stream which is the most silent in its course. *The Lord was not in the fire nor the whirlwind.* And furthermore, the night air breeds consumption and other fatal diseases. Yet strange to tell, all these people who have got this go-to-meeting mania, care not for life or health or pleasure. All the motives drawn from these subjects, fall powerless upon their hearts. And if you would strike a note which would harmonize with their feelings, it must be "the meeting, the meeting, the meeting." I would not have you infer from what I have said, that I would have every body stay at home and mope in the chimney corner. By no means. After the toils and perplexities of a day spent in active life, the body and mind need relaxation. Can this be found at the vestry? The theatre and the Assembly-room, and even the card-table, are very good things in their place:—Surely a little innocent amusement cannot be so bad as some folks imagine. But I may be asked if meetings for "fun and frolick" do not keep as late as meetings for religious purposes; and if the night air, which even now was so full of disease and death, be not as destructive of the health of the votaries of pleasure, as of the worshippers of God? But Messrs. Editors, I have given you my views upon this subject, and if a man undertakes to answer every objection which can be started, he undertakes an endless labor.

FELIX.

UNITARIANISM IN THE U. STATES.

The statements below, are from the Christian Examiner, a Unitarian Magazine, published in Boston.

Let us take a glance at the condition of Unitarianism in other parts of our country. Beginning at Maine, we find one flourishing congregation in Portland. Two or three others are scattered throughout the state, small and unimportant. In New Hampshire, the case is very similar; one large society in Portsmouth, and here and there a small one, as in Keene and Amherst. In Rhode-Island there is one. In Connecticut there is one, and quite a small one. In New-York, the gigantic state of New-York, there is one. In New-Jersey there is not one, that I know of; Princeton, like a kind of Rome, I suppose, awes heresy into nothingness. In Pennsylvania, there are two or three small ones, just strong enough to hold themselves together, and 2 or 3 more hardly strong enough for that. In Ohio not one.—In Delaware not one. In Maryland one, in the city of Baltimore; formerly in prosperity, now in adversity, and obliged to borrow money to save their beautiful church from the hammer; never large. In the

District of Columbia, one. In Virginia, not one. In North Carolina, not one. In South Carolina, one. In Georgia, Kentucky, Tennessee, Indiana, Missouri, &c. &c. not one.

There are in several of these states, congregations who *have been called Unitarian*; and so far as their discarding the doctrine of the trinity entitles them to the appellation, they deserve it. But they have little or no effective sympathy with us; they would rather, I believe, decline any co-operation with us.

Here I pause, and ask, where are the vast resources of American Unitarianism?—Are they in those parts of New England, where a Unitarian Minister would be obliged to ride thirty, forty, or fifty miles to exchange with a brother Unitarian? Are they in the one almost unobservable handful in the London of the New World? Can they be found in the plain little church at Philadelphia, or among the untenanted pews of the splendid one at Baltimore? Or are they to be gathered from the log-houses of those irregular brethren of the west, of whose existence we are chiefly informed by report? Vast resources sir! the phrase is ridiculous to the ears of one, who knows, that within the last four years, applications have been made at Boston, from Baltimore, from Washington, from Harrisburgh and other places, for assistance to enable the Unitarians there to build or to retain their houses of worship; to enable them to put a roof over their heads, or keep over them one which was already erected.

But I am now ready to speak of the Unitarian resources of Massachusetts, where there is doubtless more Unitarianism than in any other part of the United States. Unitarian societies, more or less flourishing, exist in almost every county, growing more frequent as Boston is approached, the nucleus and head quarters of American Unitarianism. I am not aware of the exact number of these societies, but am quite ready to confess, that if they could be brought to act on any point, they would be sufficiently numerous and wealthy to effect something of consequence? Why then are they not brought to act on the subject of foreign missions? Is it because Unitarianism is, as the reviewer says it is, essentially cold? No; but the short answer is, because Unitarianism is not heartily and intelligently embraced by one half of these societies, nor by one third of the members of the other half. This is the chief reason of our seeming remissness, and it needs some comment.

There cannot be mentioned a more palpable fact than that our country societies, in general, are only Unitarian in the following respects: they cannot believe the doctrine of the Trinity, nor sympathize cordially with Trinitarians; they take the Examiner, perhaps, instead of the Spectator, and the [Christian] Register instead of the Recorder; when they want a minister they send to Cambridge instead of Andover, and when they settle him, a Unitarian and not a Trinitarian brother gives him the right hand of fellowship. And yet he must seldom preach to them liberal doctrine; they are afraid of it, and afraid because they are but half informed; they are resolved not to be Trinitarians, but they are not resolved what they are, nor what they ought to be, in the way of doctrine, for in the way of character they are pious and good. Then there are always some few in a society, very respectable and very fearful, whom

the minister is cautioned not to shock or offend, by exhibiting any stronger light than the glimmerings by which they walk, and with which they are contented: and so, because two or three must not be shocked, none must be instructed. Surrounded by this timidity, the minister often grows timid himself; keeps to one style of preaching, and one round of subjects, and neither excites or is excited to inquiry, decision, and exertion.

Much of this is also true of the Unitarian societies in Boston. I can remember the time, and I am not old, when, though Boston was full of Unitarian sentiment and feeling, there was no open profession of it. A dead silence was maintained in the pulpit on doctrinal subjects—a silence which was not disturbed by the press. Then came the Unitarian controversy, and people read it for awhile, and few of the ministers ventured to preach at intervals the strict unity of God, and converts were made, and eight or nine of our churches were content to go on under the designation of Unitarian churches, though many and loud were the protests against the name. But the name was taken with tolerable unanimity; the utter dismissal of orthodox doctrines from the pulpits followed, and the ministers were permitted to preach the plain morality of the gospel. This would have been very well, if they had been permitted to preach any thing else; but they were not. People were tired of the controversy; some, because they thought they were completely masters of it, and some, because they never liked it. They were called Unitarians, and that was enough; they desired to hear no more about the matter.

I will mention another fact, Mr. Editor, which at the same time that it will be another index to the extent of our resources, will give rise to the question where are our missionaries to the heathen to come from? There is but one institution at present in our country, to which we look for educated ministers of our persuasion. And what is the number of students at the Theological Institution in Cambridge? I have not the catalogue before me, but if my memory serves me, it is about thirty. And how many candidates for the ministry? About ten. Yes, Sir, about ten candidates, to supply the demands of the United States and the East Indies! ten candidates to fill our vacant pulpits at home, and diffuse Unitarian Christianity through the distant regions of the earth!

There is yet another fact connected with this subject. Some time ago, a sum of money was asked, for the erection of a building to accommodate the Theological students at Cambridge, and to increase the means of instruction there. Generous donations were made, but the sum is not yet raised. We have not been able to obtain money enough to pay for a house, and to found a professorship.

MORAVIAN MISSIONS.

According to the latest accounts from the establishments of the *United Brethren's Church*, there are one hundred and ninety-eight missionaries laboring in thirty-four stations, viz. five in South Africa, one in Surinam, two at Barbadoes, two in St. Kitts, six in Antigua, three in Jamaica, seven in the Danish West India Islands, three in North America, one in Labrador, and four in Greenland. They have been obliged to abandon their contemplated establishments among the Tartars.

Obituary.

DIED.—In this city on Friday, the 23d ult. Miss **LYDIA TOWNSEND**, daughter of Mrs. Anna Townsend, aged 28 years. In the death of this young lady, we have another proof, that all the endearing qualities of human nature, combined with piety and virtue, cannot

“perpetuate human breath,
Or shield one mortal from the shafts of death.”

During the steady progress of her fatal disease, the latter part of which was rapid, she exemplified in a superior degree, the value of that religion which she professed:—what patience, what meekness, what cheerful resignation and holy confidence it wrought in her!—these graces added to a disposition naturally lovely, rendered the dying saint more lovely, as she left her mourning friends.—“Oh! Death where is thy sting? Oh! Grave where is thy victory? Thanks be to God who giveth us the victory, through our Lord Jesus Christ.

We subjoin, by request, the following lines written by a youth, on the day of her burial.

AWAKE my muse the plaintive lay,
On this o'ershadow'd funeral day.
Let friendship's sigh and flowing tear,
In mournful eloquence conspire.
We lov'd that sweet expressive smile
The passing hour did oft beguile,
The look that beam'd so kind and bright,
And thro' the circle spread delight.

We've mark'd the sigh, the rising sigh,
And falling tear of sympathy;
She was indeed the orphan's friend,
And to the needy ever kind.

Can beauty save the loveliest flower,
That blooms beneath the fairest bower?
Or virtue shield her fav'rite one
When sorrow shrouds the scene in gloom?

The rose to-day and lily thrives,
To-morrow faints, and fades, and dies;
Fair Lydia thus was gather'd soon,
A lovely blossom for the tomb.

Ye virgins fair come mingle here
O'er beauty's blight, the flowing tear,
And ye to virtue dear, lament
Your loss—the fair Benevolent.

Hark! 'tis the fun'ral knell I hear!
Now tolling deep, salutes the ear!
The mourners move with solemn tread,
To find her place among the dead.

'Tis o'er! the last sad tribute done!
And Lydia rests within the tomb!
We heard the earth fall sadly there,
We wept, and saw the falling tear.

Sleep, dear remains of parted worth,
'Till Jesus bid thee rise;

Thine was a soul of heavenly birth,
An heir of Paradise.

SYMPATHIA.

In this city, on the 22d ult. after a short and distressing illness, Mr. Samuel B. Ives, son of Dr. Levi Ives, aged 21; two children of Mr. Andrew Clark, formerly of this city—one aged 4 years, and the other 2 years. Mr. Clark had just arrived from Cheraw, S. C. with his wife and three children; the one aged 2 years being sickly. The one aged 4 years was well when they went on board the steam boat at New York on the morning of the 22d, but died in a fit before they arrived in this city; its death is supposed to have been occasioned by the sudden changes in the weather—the other child died soon after their arrival.

[We noticed, a short time since, the death of Mr. Brooks, killed at the raising of the new Meeting House in Cheshire. His given name was *Jesse*, and not *Asa*, as we then understood it. Many of his sympathetic friends, and townsmen, have generously subscribed to erect a monument to his memory, and for the support of his bereaved family.]

AMERICAN EDUCATION SOCIETY.

The Agent of the American Education Society, the Rev. Mr. Cornelius, has been in this city the present week, soliciting aid for this important institution. The wants and the objects of the Society were set forth in an able and powerful sermon on the last Sabbath; and at several subsequent meetings more fully explained: some important alterations have taken place in the operations of this Society, which has met with universal approbation. Mr. Cornelius has succeeded in establishing a number of Scholarships, of \$1000 each, consisting of individual or united subscriptions, the interest only of which is to be appropriated to the education of indigent young men of piety and talents for the ministry, and with which it is estimated that the Directors will be able with their other means, to have constantly one young man in a course of education, for every scholarship thus founded. The object will present itself to every friend of Zion and of his country, as one of the first importance, both in a religious and political point of view. A thousand dollars thus bestowed, will educate and send forth in regular rotation, a minister of the gospel in every 6 or 7 years. And if we could estimate the influence of a faithful pious minister on the morals of community, or look forward to the retributions of eternity and behold a multitude who may have been saved through his instrumentality, we should be constrained to say, that in all probability, the same amount bestowed on any other object of charity will not be productive of as much good.

THE CONNECTICUT BRANCH OF THE AMERICAN EDUCATION SOCIETY.

A meeting of gentlemen from different parts of the state was held at Stamford during the late session of the General Association, for the purpose of adopting some plan of union with the American Education Society, similar to what already exists in several other States.

The Rev. Mr. Cornelius acting as the representative of the American Education Society, made a statement relative to the organization and general system of operation of the Society; and a Committee was appointed to consider the subject. The Committee reported at an adjourned meeting; and upon motion, the following resolutions were adopted:

Resolved, That it is expedient to form in the state of Connecticut an Education Society auxiliary to the American Education Society.

Resolved, That this meeting proceed to form a Society, and that the following Constitution be adopted as the basis of the same.

CONSTITUTION

Of the Connecticut Branch of the American Education Society.

Art. I.—This Society shall be called the Connecticut Branch of the American Education Society.

II.—The object of the Society shall be to educate indigent pious young men for the Gospel ministry, as an auxiliary of the American Education Society.

III.—Any person shall be a member of this Society by paying into its treasury the annual sum of one dollar; and any person who shall pay at one time fifty dollars, shall be a member for life.

Terms of the Intelligencer.—In advance, \$2.50. Seven copies, \$2, with an allowance of 10 per cent. to agents.

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IV.—There shall annually be chosen by ballot a President, Vice President, Secretary, and Treasurer; who, with seven others chosen for the purpose, shall constitute a Board of Directors, and shall continue in office till others are chosen in their stead. The Society may also elect from time to time such number of Honorary Vice Presidents as they may judge expedient.

V.—It shall be the duty of the Board of Directors to receive benefactions—to take measures for raising funds—to examine and receive beneficiaries—to make appropriations,—and generally, to conduct all the interests and concerns of the Society, subject however to the general rules of the Parent Institution, and in conformity with the essential principles of its Constitution.

VI.—Vacancies occurring in the offices of the Society may be filled by the Directors, till there is opportunity for them to be filled by the Society at a regular meeting.

VII.—An annual meeting shall be held at such time and place as the Directors may appoint; for the choice of officers, for hearing the Report of the Directors, and for any other purposes which the Society or the Board of Directors shall think proper. Special meetings may be called by the President, with the concurrence of three other Directors.

VIII.—Alterations of this Constitution shall not be made except on the recommendation of the Board of Directors, and by vote of three-fourths of the members present at an annual or regular meeting, or unless the proposed alteration shall have been submitted to the Society in writing at a previous meeting.

The following persons were appointed officers of the Society.

Hon. THOMAS DAY, Hartford, *President*.

JOSEPH BATTELL, Esq. Norfolk, *Vice President*.

Hon. John Cotton Smith, Sharon,
Hon. Roger Minot Sherman, Fairfield,
Oliver Dudley Cook, Esq. Hartford,
Prof. Benjamin Silliman, Yale College,
Ebenezer Learned, Esq. New London, } *Honorary Vice Pres.*

Rev. Leonard Bacon, New Haven, *Secretary*.
Eliphalet Terry, Esq. Hartford, *Treasurer*.

Rev. Jer. Day, D. D. LL. D. Yale College,
Rev. Joel Hawes, Hartford,
Rev. Nathl. W. Taylor, D. D. Yale College,
Rev. Nathaniel Hewitt, Fairfield,
Rev. Andrew Elliot, New Milford,
Rev. Chauncey A. Goodrich, Yale College,
Rev. Samuel Merwin, New Haven. } *Directors.*

The following Resolution was subsequently adopted by the General Association, recommending the object to ministers and churches in the state.

Resolved, That this Association regard with deep interest the formation of a Branch Society of the American Education Society for the state of Connecticut, and they earnestly recommend the same to the confidence and support of the ministers and churches connected with this Association.

Men ought to be more considerate in writing than in speaking, because a rash and indiscreet word may be corrected presently; but that which is written, can no more be denied or amended but with infamy.